



Youth

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Youth . . . The Golden Age of Opportunity

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UKRAINIAN CATHOLIC YOUTH — EDMONTON DIOCESE CONVENTION

Edmonton, Alberta — May 24 and 25, 1958

A Convention of all the Ukrainian Catholic Youth of Edmonton Diocese will be held in Edmonton, on May 24 and 25, 1958. All discussions will be held at the Ukrainian National Hall. Many problems will be brought forward for discussion and it is hoped that each active local will be strongly represented, together with representatives from all localities. The following is a tentative plan of activities for the Convention:

SATURDAY, May 24th:

12:30 p.m.—Registration of delegates and guests.

1:30 p.m.—Official Opening of the Convention, Addresses of welcome from His Excellency, Bishop Savaryn, and representatives of Ukrainian Catholic Organizations.

Elections

Minutes of last Convention.

Reports from Diocesan Executive and locals.

2:30 p.m.—Discussions of problems of particular interest to the U. C. Y.

5:30 p.m.—Close of Convention.

Group photograph.

8:30 p.m.—Social evening.

SUNDAY, May 25th:

Sunday morning—Mass at the various Ukrainian Catholic Churches in Edmonton.

3:00 p.m.—U. C. Y. Concert with prominent guest speakers at the Ukrainian National Hall.

DANCE to the music of "Ted & His Starlighters"

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

For All Time

Although we were not able to publish the YOUTH before Easter we would like to direct our thoughts in that direction for this issue because the message of Easter is one which is to be kept in mind for all time. Just as religion is not supposed to be only a Sunday affair, so is the spirit of Easter not to be confined to only one part of the year.

The important thing to remember is that Christ suffered the ordeal of calvary for the the redemption of all mankind. He was crucified so that all of us might obtain eternal life in heaven. He suffered for all of our sins — for yours and mine. Consequently, think of how much it grieves Him when we continue to offend him with our sins. Think how some parents suffer if after sacrificing their own lives in order to help their children these same children reject them. This in itself is grievous but it is minute to what Christ must feel especially after He made the supreme sacrifice for us.

Next time we catch ourselves committing sins of impure or other evil thoughts let us think about the excruciating physical pain which Christ suffered by having the prickly crown of thorns placed on His Holy Head. Every time we committ sins of thought we are in effect, driving these thorns in deeper.

Before we committ sins by physical deeds or actions, let us think of the five wounds which pierced Christ's sacred body — the spikes penetrating His hands and feet and the cruel jab of the soldiers lance in His heart. Remember that Christ suffered this because of His love for us. Are we then to repay him by committing sin? Surely not !

In this age of materialism and loose morals it is very easy for people of weak faith to fall into the snare of the devil and seek the pleasures of this world. However, we have a very clear-cut choice to make. Either we give ourselves up to the pleasures of the world and the flesh and suffer eternal damnation in hell, or we give ourselves up to God, lead the kind of life He wants us to and then enter into everlasting happiness in heaven. All of us, of course, want to get to heaven but we must remember that this requires effort and sacrifice on our part. We should not expect our life on earth to be free of trouble — it is something we can expect as a test of our faith. The main thing to remember is that every sacrifice and hardship we suffer for our faith will bring us that much closer to God. Just as Christ's sufferings on earth were climaxed by the Glorious Resurrection, so will our tenacity to our faith lead to our eternal reward.

Vocation Notes

by Fr. M. Daciuk, O.S.B.M.

"FEELING A VOCATION"

There have been and always will be many Catholics who don't feel like getting up in time for Mass on a Sunday morning. Maybe you yourself had that tempting feeling to bite into a juicy hamburger on a Friday or to give a try at a "Rock-'n'-Roll" during the forbidden time of Lent. Surely your mother didn't feel like punishing you when you were disobedient. Certainly the priest and doctor feel like staying home during that blizzard when the sick and dying call for them. Our FEELINGS are funny things. Often, very often, they must be forgotten, or roughly pushed aside, when duty shows us plainly what we must do.

It is only natural, when we begin to think of our future that we feel like turning away from anything hard or unpleasant. We look to find happiness in the easiest possible way. Too easily we forget that to obtain true happiness we have to pay the price of giving up many of our likes and dislikes. Just as you pay good money for a sundae or for a vacation trip, you must be ready to pay for happiness with unselfishness, with sacrifice.

In looking for your future place in life you cannot be safe if you go entirely by what you FEEL. There are bigger things to consider than your feelings and likes. As you know already, your chief interest must be "Where and how am I to serve God?" and not "Where and how is God going to do what I want?"

If you have a strong liking or

attraction for a certain state in life, well and good. Thank God that He is making it rather easy for you to decide your future. But, with most of you it is not that simple. You see the life of the priest and religious as something tremendously worthwhile. You admire it. You dream of happy married life. This, too, you admire. You find a great deal to say in favor of a single life in the world — where cares and worries may seem to be fewer and there is more freedom to do as you please. You see good in every field and find it hard to choose. And if you pay a great deal of attention to your feelings you'll find yourself choosing one, then the other, and back again — never really making up your mind clearly. Your own feelings should not be that main turning point in deciding your vocation.

A very fitting story in the life of our Lord teaches us where we would land if we acted according to our feelings. A young man asked our Lord: "What shall I do that I may have life everlasting?" To which Jesus replied: "If thou wilt enter into life, keep the Comandments." Surely Jesus was highly pleased with this man who could answer, "All these I have kept from my youth, what is yet wanting of me?" Jesus said to him, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow Me." And we are told, when the young man had heard this word

he went away sad for he had great possessions.

Our Lord spoke plainly enough. The call was clear, beyond doubt. But the young man felt differently about it. Too weak to give up his riches, he turned away, sad, to take up a different place in life than God had pointed out to him. Here you have a true vocation in a young man and at the same time no FEELING or attraction for it; in fact, he disliked the idea so much he turned away from it. And did he make a wise move by following his feelings? . . .

How often we find similar stories ending in the same sad way — all because human nature shrinks from the difficulties of religious life and not reflecting on the tremendous gains one obtains by dedicating oneself to God.

Following Christ is by no means a matter of feeling or sentiment. It requires understanding, good common sense. Once you realize that you have all the qualities needed to take up the higher life, and you understand that God is offering you that special grace, then no personal feelings should stop you from following that great calling. Because you are human, naturally, you will

shrink from the sacrifices it calls for, especially at its first thought. Even the saints did likewise. But, strengthened by prayer and God's grace, you must triumph over cowardice and, like the saints you must make your firm decision to serve God. Only acting this way will you guarantee for yourself a true happiness and success in the coming future.

Even Pope Pius XI confirms this norm saying, "A true vocation is not determined so much by some inner feeling or devout attraction — sometimes these are even absent — rather by a right intention together with the necessary qualities which fit a person for such a state in life."

In all who are called there is one great common fact . . . a strong personal attachment to Christ and a desire, now hazy, now clear, to do something about it. And you? Are you afraid to do something about it? Afraid that perhaps you will find what you foolishly fear . . . God calling you? Please pray, think, pray some more, seek advice, and God will settle your doubts and fears in His own quiet way. But by no means do not let your FEELINGS stand on your way to your future.

Symbolism of the Easter Egg

Of the Easter customs, one of the most symbolic is the practice of preparing, giving, and eating eggs. The egg itself is a symbol of the Resurrection — while being dormant, it contains a new life within its walls.

The idea of the egg as a symbol of fertility and of renewed life goes

back to the ancient Egyptians and Persians who had the custom of coloring and eating eggs during their spring festivities.

One of the earliest known uses of the egg in religion was in connection with the Egyptian sun-god, Ra. The Egyptians colored the eggs red because it was the closest color

they had to the color of the sun. The interpretation was that the shell represented the earth; the whites represented the heavens; and the yolk represented the sun—Ra.

This ancient idea of the significance of the egg as a symbol of new life readily became the symbol of the Resurrection of Christ to the people of the early Christian Church. In Christianity the Easter egg represents the sealed tomb in which the Precious Body of our Lord and Savior Jesus Christ was placed after His Crucifixion. The shell is the sealed tomb having dormant life within its walls.

Tradition tells us that the custom of the Easter egg had its start with Mary Magdalene, who, after the Ascension of Christ, went to the Emperor of the Roman Empire and greeted him with "Christ is Risen!" as she gave him a red-colored egg. With this introduction, she began to preach Christianity to him.

In the early days of Christianity, only red was used in coloring the eggs, signifying the sacred blood of Christ which was shed on Calvary and the joy of Easter — the great and glorious day of His Resurrection. However, other colors,

such as are known today, have gradually come into common use.

Light colors, such as white, ivory, or tan, represent the fine linen cloth in which Christ's Body was wrapped before being placed in the new sepulcher. The color green represents the fresh vegetation of the springtime — the awakening of the earth from the deep slumber of the winter. Blue represents the heavenly blue of the skies — the peace and joy of the Easter season. Yellow represents the starlight of that early morning of the Resurrection — the birth of the Christian religion and the devotion of the ointment-bearing women to Christ. The color purple represents the passion of Christ Crucified and the joy of Christ's Resurrection.

The many colors of the different eggs together represent the beautiful hues of the springtime which join Christendom in the rejoicing of the Resurrection of Christ. The many colors and sweet smelling odors which are traditionally mixed in with the egg dyes are in remembrance of the ointment-bearing women, who early on that first Easter morn'g went to anoint the Body of Christ with rich and sweet smelling spices and perfumes.

Something to Think About

(A Resume of the highlights of a talk given at St. Josaphat's U.C.Y.)

Have you ever heard a special lecture which lingered in your mind? I am sure everyone has at some time or other. I am going to take some time off to tell you about the one I heard a few days ago at a St. Josaphat's U.C.Y. meeting with

Father Sloboda, Spiritual Director of the U. C. Y. in the Edmonton diocese, as our guest speaker.

No doubt most of you have been fortunate enough to hear Father Sloboda speak as he is very popular and is deeply concerned with the

welfare and progress of your youth today.

Father began his speech by telling us that each one had one of two roads to choose, which determines our present way of living. First of all there is the wide road, which we call happiness at the time, but it is a very difficult road whereby at the end of it we will find damnation. The other one is a narrow road, on which, if we comply with God's Laws, we will find peace and eternal happiness at the end. Father pointed out to us that the wide road is a happy road until nature revenges. For example drinking. At the time we are consuming our drinks we find ourselves jovial and carefree; however, by taking excess and abusing drinking, nature immediately strikes — you know that hang-over and glum feeling we are left with the next day. You may be asking yourself, "What would have happened if I had decided to take the narrow road? You would have had stronger will power, thus making you say "No thanks" to the last few drinks, instead of "gimme another drink".

Father also used sex relations as another example, stating that the abuse of the aforementioned would again make nature rebel, causing much unhappiness.

Therefore, with the above mentioned examples, the following conclusion was reached: When we abuse the laws of nature we travel the wide road, which is very short with no everlasting happiness. On the other hand, if we comply with God's wishes and laws we take the narrow road at the end of which we will be rewarded with peace and eternal happiness. We also have a

better chance to live to a ripe old age of a hundred.

Perhaps you are asking yourself, "what does this have to do with me, or our organization?" Let me explain to you. We are young, full of life and are looking forward to something which will make us happy now and forever after. In order to have our happiness prolonged we must do something worthwhile — we must belong to an organization. When we belong to an organization we know where we belong; we know where to go and whom to turn to when the need arises. Father mentioned the fact that we should form Junior U.C.Y.'s due to the fact that at that age young persons are led astray easily and we can help by accepting them for what they are and thus attempt to make them our youth of tomorrow. In other words, we should remember the narrow road and set a good example to the younger generation.

Think back, do you remember your father and mother reminiscing about the many things they accomplished when they were our age. They had more responsibility and our mothers were married, and were raising children at our age. They were also building church groups and other organizations. Our parents did not live for themselves — they lived for other purposes and strove for higher ideals. If it wasn't for our parents' ambition and unselfishness we would certainly not have the things we have today. Why don't we follow their footsteps? We cannot be an asset to any community if we do not take life seriously. If you can organize — do it now, don't waste your gift from God. If you can sing, join the choir, etc. Let us not

be selfish and live only for ourselves — live for somebody else. Receiving things isn't happiness — it is the things we give or sacrifice which will give us the happiness our parents have today.

Now let us look into the future. Can you visualize yourself old and grey with your grandchildren at

your side, begging you to tell them what you did when you were a little boy or girl. Will we honestly and proudly be able to tell them tales as our parents do? Yes, we can do just that if we unselfishly open up and devote more of our time to organizing, etc. And so Father's speech ended with a thought for tomorrow.

Anne Borynec.

St. Josaphat's U.C.Y., Edmonton

Last month we talked about the various sports activities of the St. Josaphat's U.C.Y. and ended with an account of the formation of the City and Catholic Intermediate C League for hockey. As mentioned previously St. Josaphat's finished in second place in league play. Although St. Josaphat's U.C.Y. made a valiant effort they had to bow to the superior force of the City Firemen. St. Josaphat's also played several exhibition games during the season and made a very good showing considering that this was their first attempt in crashing the field of hockey on a higher level. When the hockey season rolls around next year, they expect to do much better.

Realizing that good character training must begin early in life if it is to carry over into later years and shape a person's personality, a handful of individuals determined to do something about an age group which is often overlooked and left to itself. This group, of course, is the pre-teen age level. The leading individual to whom credit must be given for first arousing interest was Mike Hawrylecko, a member of the Provincial U.C.Y. executive and

now serving as a constable on the Edmonton City Police Force. Mike began by assisting the Basilian Fathers at St. Josaphat's with the Altar Boy's club. Every Saturday Mike would bring various films on Sports and Police work to show the members in order to build up interest and encourage others to attend. The purpose was to attract as many young boys as possible and, through the medium of sports, to give them good character training and a higher interest than merely being idle.

Before going on to actual sports activities, Mike solicited the willing help of Ted Tyrkalo, president of the St. Josaphat's U.C.Y. Their first venture was in the field of hockey. Since the majority of the boys knew very little about the main aspects of the game, training started from scratch and several of the boys even had to be taught how to skate. As more boys started coming, more aid was needed and Ed Marchak, also of St. Josaphat's U. C. Y. contributed a great amount of time in lending a helping hand wherever and whenever it was needed.

Soon a hockey team was formed



St. Josaphat's U. C. Y. Edmonton

and several exhibition games were played. Although no uniforms were available at the start, this situation is taken care of for next season. Another individual who devoted a great deal of time and energy in assisting with the activities of this club is Orest Witiw, a member of St. Josaphat's U.C.Y. Next year this group of youngsters is joining the Knights of Columbus hockey league.

Since winter weather is not always conducive to outdoor sport, St. Josaphat's U.C.Y. decided to help the youngsters out in another way. They bought a number of mats and gym equipment in order to give the youngsters something to work at during any time of the year. The people mentioned previously in this article were always on hand to give help when it was needed. All indoor activities were held in St. Josaphat's Church auditorium.

At present the youngsters are learning the rudiments of baseball under the capable and expert guidance of Bill Zieliński who, incidentally, is an outstanding player himself in Senior baseball in Edmonton. This year they will be joining the Pony League Baseball

set-up in Edmonton.

The success of this group of individuals in fostering interest among the youngsters can be measured by a glance at the statistics. From a nucleus of 14 Altar boys there are now over 50 and even greater numbers are anticipated. Spiritual work is not neglected and there is never any shortage of altar boys for any of the Masses or Services at St. Josaphat's. In fact, the boys vie with each other for the honor of serving at Mass.

Entering the sports field on such a large scale in both senior and junior ranks has made it too big and unwieldy to operate under the sole direction of the U.C.Y. Consequently, the St. Josaphat's Recreational Association was formed under the guidance of Fr. B. Sloboda, O.S.B.M., pastor of St. Josaphat's Cathedral. In addition to Father Sloboda, the association is made up of representatives from the U.C.Y., the Young Men's Club, and the Ladies Good-Will Club. Since this association is still merely in a formative stage, we will tell more about it when a constitution is drafted.

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НАРОДНІ ВІРУВАННЯ В ГАЇВКАХ

Чим далі відбиваємося від рідної України, тим сильніше огортає нас приkre почування, що втрачаємо не одну цінність, що її виплекали наші прадіди та діди - впродовж віків. Ще за нашого побуту в емігрантських таборах у Західній Європі ми бачили, як наша молодь виводила підчас Великодніх Свят гаївки, або як таборова процесія йшла на цвинтар відвідувати могилки своїх рідних.

Правда, мало було таких випадків, бо наше тодішнє життя було припадкове, але вони нагадували нам гарну церковну традицію так вірно бережену в Україні. Тут за океаном ми теж дорожимо нашими церковними обрядами, зате занедбуємо наші українські народні звичаї, зокрема гаївки, не згадуючи вже про обжинки або весільні святкування. Гаївки, обжинки і сватання відійшли в нас

тільки до сценічного репертуару. Тим самим ці прадавні українські звичаї занедбуються щораз більше на терені нашого нового поселення. Це все діється з великою шкодою для традиції, яку в першу чергу ми повинні спопуляризувати і плекати в себе.

Ще тим важливіше, що звичаї зв'язані з Великоднем (зокрема крашення крашанок), а далі й самі гаївки, хоча й виявляють поганський світоглядний характер, то все таки Церква не поборовала тих обрядів. Вже цей один факт каже нам відноситися до цих звичаїв зі зрозумінням і пошаною. Але тут виринає настирливе питання, чим пояснити цю далекосяглу толерантність Церкви до цих обрядів? Чому впродовж довгих сторіч томоніли під самими стінами церков оці пісні, що походять ще з поганських часів?

Щоб відповісти на це питання, musim усвідомити собі, чим є на ділі українські гаївки та їм подібні весняні обряди? Це ніщо інше, як звеличування природи, що пробуджується з зимового сну до нового життя. Саме такий характер має крашення писанок із цілою своєю багатою символікою, головню в орнаментиці. Таким самим змістом насичені й наші гаївки. Гаївки є живим образом життєвої сили природи. Це наче широка картина, що розгортається перед нами в трьох складових частинах. Перша — це вичікування й викликування весни: перемога правди.

Прийди, весно, прийди,

Прийди, прийди, красна,

Принеси нам збіжжя,

Принеси нам квіток . . .

І хто знає, чи вдавнину не виходила навіть якась процесія на горби раннім ранком, до схід сонця і з тугою не співала таких пісень?

А коли появились передвісники весни, їх вітали теж співками:

Чом ти, жайворонку, рано з вир'я вилетів;

Ще по гороньках сніженьки лежали,

Ще по долинах криженьки стояли?

— Ой я ті криженьки крильцями розжену,

Ой я ті сніженьки ніжками потопчу.

Вже свято Благовіщення є якимсь способом в народі святом землі. Воно виявляє в народніх віруваннях глибокий містицизм. Туцули вірять, що в цей день Бог благословить землю, а навіть сам вкладає свою голову під її поверхню, щоб її опріти. Від цього будиться всяке творіння зі зимового сну до нового життя. Летять із верію журавлі, жайворонки, шука розбиває хвостом лід, рибалки святкують цей момент і ворожать собі добру ловлю.

Радість з приводу приходу весни знаходить свій вислів у тексті гаївки.

Рання весна воскресла —

Що жесь нам принесла?

Принесла я росу—дівочью красу,

Дівочья краса, як на весні роса,

В меду ся купала, в вині випливала.

Звичайно весна приходить до нас — як говориться у пісні—не саме, а товаристві своєї “доньки-панянки” й “мизинного чада-дитини”. З її приходом, як кажуть народні вірування, відчиняються небесні ворота, з них падає на землю благодійна роса, що перетворюється часто в солодкий мед. В найближчому оточенні весни являється з правила теж воротар (званий теж у піснях—володар), що відчиняє ворота зі широкого золота, а згодом і саму церкву.

Як прояви весни, що вже прийшла й перемогла зиму, виступає в народ-

ний поезії теж зелений шум і тягне за собою природу до нового життя.

Ой нумо, нумо,

В зеленого шума —

А в нашого шума

Зелена шуба.

А шум ходить по діброві . . .

Так починав український нарід хліборобський рік. За першою картиною — викликування і вітання весни йде друга — обрядовий акт засівання зерном. Тут лунає вже не тільки сама пісня про сіяння, наприклад, маку:

При долині мак,

При широкий мак !

Ой, як чистий, головчастий

І корінням коренастий !

Молодії молодиці,

Завивайте головниці,

Станьте ви в ряд,

Тут буде мак !

Але й у супроводі пісні виконується ритмічні рухи дівчат у гаївковому хороводі, що наслідують ви-ростання рослин.

Врешті останньою дією цієї весня-

ної містерії є обряд "завивання" і "плетіння", що розгортається в танкову гру. В ньому бачимо символіку життєвої сили природи, що в своїй буйності переходить в "кривий танець".

Кривого танцю йдемо,

Кінця му не знайдемо,

То вгору, то в долину.

Цей хоровід має відтворювати завивання горошку, огірків, а врешті й наслідувати розливність допливів рік.

Вийся, горошку, в три струмочки,

А роди, Боже, в штири, в штири,

Щоб тебе черви не точили.

Отже, як бачимо з цього короткого огляду, українські гаївки—прославляють сили природи, але без згіршуючих форм староримських поганських вакханалій. Цим звеличуванням наші предки віддавали теж честь своєму Творцеві та на свій лад славили Його нескінчену силу і велич. Саме тому Церква не потребувала поборювати цих виявів примітивного релігійного культу й допускала їх навіть перед пороги своїх святинь.

Sts. Peter and Paul U.C.Y., Saskatoon

Introduction

Rather than submit a "cut and dried report of our U.C.Y.'s activities we are going to try and give our magazine readers an insight to the clubs proceedings, activities, events, etc., by taking excerpts and/or condensing portions of the St. Peter and Paul U.C.Y. Club Bulletin which we publish every two weeks.

Contributions to this bulletin are made by the various committees

which comprise our U.C.Y. and also by individual members who feel they have something to add in the way of advice, criticisms, anecdotes, jokes, gossip and what have you. Occasionally we may insert an explanatory note.

Volume 1. No. 1.

This is our first attempt at issuing a U.C.Y. Bulletin in this Parish. It had been suggested at the previous meeting that the bulletin will contain the following: —

— A brief message from the Spiritual Director, summarizing topics presented and discussed at the meetings.

— Announcements of various events; activities planned; latest gossip, etc.

Members will be notified in what group they will go out carolling and what territory they will have to cover.

We are planning a concert somewhere in the hazy future. Those of you who are blessed with good looks, ability to act, sing or dance, should report to the proper authorities. It may be your big chance. By the way please take interest in the practice of Ukrainian dancing which takes place at least forty-five minutes before we proceed with our meetings every Tuesday.

In this issue members were notified that November 27, 28, and 29 were days set aside for a Retreat. November 8th is the Feast Day of St. Michael. On November 17th in honour of St. Michael, the Patron Saint of our Youth a combined Communion Breakfast will be held with St. George's U.C.Y. and will be made an annual event.

Volume 1. No. 2.

HAVE WE IMPROVED???

— Do you remember this? This is what we thought was lacking in our U.C.Y. Club last year. How do we measure up this year? — You be the judge.

1. A larger distribution of the YOUTH magazine was desired.

2. Co-operation was lacking; unity could not be achieved.

3. Too many "dead souls" were present — members who were in different to various activities, etc.

4. Publicity of the Club's activities, aims, objectives, was lacking.

5. It was felt that if some means of transportation were arranged for members who had difficulty in getting to meetings, a better attendance would result.

6. It was felt that it is an obligation of every member to try to make new members "feel at home".

7. Too many "cliques" or "clans" were formed, thus destroying the "one happy family" atmosphere.

8. Poor attendance and coming in late for meetings required attention.

10. Better organization in sports, social activities, meetings, was required.

ATTENDANCE REPORT

— First week of November: 60 members listed, 40 present. — Percentage attendance — 66%.

— Second week of November: 61 members listed; 45 present. — Percentage attendance — 73.8%.

Volume 1. No. 3.

In an interview with our Retreat Master, Father Kucharek, the reporters gathered this information: "I was born (which is quite evident); place of birth — Elmira, Michigan; went to school there; fell in love at twelve; got cured at twelve and a half; three times had my nose bashed in football; plus a broken finger; went to the Seminary at Edmonton, Canada, therefore could be considered an import; then, two years back at home; back to Saskatoon; at present, a country Pastor in Norquay, Saskatchewan.

An all girls choir will be organized and conducted by Johnny Shewchuk.

HELPFUL HINTS ON HOW TO RUIN AN ORGANIZATION — — GUARANTEED TO WORK

1. Don't come to meetings.
2. If you do come, come late.
3. Look for fault with the work of the officers and other members.
4. Hold back your dues as long as possible, or don't pay them at all.
5. Feel hurt if you are not appointed to a committee. (These are just a few of the many listed).

SPORTS COMMITTEE REPORTS

Sporting activities in the past have been very successful. During the summer months, softball was the main event. One in particular proved particularly interesting — that being when the girls of the U.C.Y. defeated the men — Reason given — "Well what do you expect five boys against twenty girls")

A number of weinner roasts.

Trips to Watrous, Meota and Waskesiu Lakes, rounded off a very successful and enjoyable season for U. C. Y.

OUR CHAPLAIN'S MESSAGE — NOTES ON ADVENT

Answered many questions such as: Why Advent? How Shall We Prepare? Why Meat and Dancing?

Volume 1. No. 4.

FROM THE CHAIRMAN OF CULTURAL AND EDUCATIONAL COMMITTEE:

The Club has changed. From a socially active Club during the

1956 - 57 year the Ss. Peter and Paul U.C.Y. has now developed into a predominantly cultural, educational and religious group. To back this statement one has only to note, singing, play practices, Father Novak's informative talks, attendance at the annual retreat and eager interest displayed by many members in the pamphlets.

We have taken strides forward in the last four months, but is this as far as we go? To satisfy this question, would a frank club criticism (where no one gets personal) every month benefit each of us, and more so the club.

Here are a few questions. One that arises during roll-call, when absentees are noted. What holds the interest of the absentee more than the U.C.Y.? Could the answer lie within the faults of us good members? Could we broaden our outlook to include another good opinion or personality? Then wouldn't our club be so much better?

THE CHAIRMAN OF SPIRITUAL COMMITTEE SAYS . . .

Our annual pre-Christmas Retreat is now history, and Father Kucharek, our Retreat Master, is safely back at his parish in Norquay. All in all it was a success; our attendance was, by far better than last year. I'm sure that everyone benefitted in some measure by Father's conferences which, I thought, were educational, encouraging and delivered in simple down-to-earth language. Let us now practice what we heard. Not all of us will probably wear big, shiny halos, but little ones will suit us fine.

We have received a supply of pamphlets which will be kept on display. Read them and give them to your friends. We can do a lot of good that way.

Our next Communion Breakfast will be held early in January; the date will be announced later. — Has anyone any suggestions about bettering our spiritual program? Please pass them along.

I would like to thank all members for making the Retreat the success it was. It pleases all to know that our YOUTH CLUB can think of the serious aspects of life as well.

SOMETHING FROM THE PAST...

Bones mended, bruises healed, muscles soaked with Absorbant Junior, forgetting the day after — tobagganing was great fun. Many

thanks for the suggestion and the arrangements, Peter. THINK OF ANOTHER ONE.

Members from Yorkton will be interested to know that Father Paul Maluga was recently appointed Vicar-General for Catholics of our Rite in England. He is leaving for London on December 19. A Vicar-General is a representative of the Bishop. His duties are similar to those of the Bishop. — Father Maluga was born in Gilbert Plains, Manitoba. He studied in Yorkton, Saskatchewan, and was ordained in the year 1947.

(To be continued)

A REMINDER

The Tenth Anniversary of the Edmonton Diocese will be celebrated on June 22.

U.C.Y. News, Canora, Sask.

third, Walter Kutney second, and

A special "Educational Week" program was sponsored by the U. C. Y. after their regular meeting on Tuesday, March 4th. Mrs. Kobrynsky, the Educational convenor was the "Mistress of Ceremonies". The following was the program:—

Mrs. Kobrynsky spoke on the Geography of Ukraine, Father Kryworuchka on the history and Mr. K. Lazurko on the literature. All these talks brought out a lot of interesting pointers of which most of the members knew very little concerning Ukraine. March, being the birthday month of the famous Taras Shewchenko, Modest Kowal, Mary

Anne Kowbel and Yurij Lazurko

LOCAL U.C.Y. March 11, 1958.

recited poems written by him. The program was climaxed by Bill Taman showing slides of Holland taken when he was on holidays explaining each slide very thoroughly. Arts of Ukrainian culture were displayed.

Lunch was served.

A U.C.Y. miniature car bonspiel was held on Sunday, March 9. Twelve rinks entered. In spite of the ice melting they were able to finish off the spiel in good time, the winners being: — first in the winners' event was the "Walter Shewchuk rink" consisting of Walter Shewchuk, skip, Nestor Trach,

Marg. Shewchuk lead. The winners of the losers' event was the "Alex Prytula rink" which consisted of Alex Prytula skip, Walter Shevernoha third, Walter Ukrainetz second, and Sylvia Yarish lead. A supper of hot dogs and pork and beans prepared by Mrs. S. Krywy was served at the Ukrainian Catholic Hall. Mr. Prytula was the M. C. of the evening. The cars (miniature

ones naturally) were presented to both winning rinks by Kay Swerhone. Convenor of the car spiel was Mary Ron. Lunch committee and servers were Mary Kowbel, Nancy Yowney, Annie Yawney and Helen Kowbel members of the U.C.Y. A sing song with the accompaniment of Veronica Lozinski brought the enjoyable day to a close.

Rock 'n Roll — Return to Savagery

Every generation of mankind seems to have its own special fads and fancies. Some merely flit by rapidly while others linger on for years. Many are usually harmless while still others cause irreparable harm. What about the latest craze—the so-called Rock and Roll or Jive or whatever you call it? Which category does it fall into? You've probably heard intelligent people sadly ponder the question as to what the present times are coming to.

Now let's tackle the problem intelligently and review a few facts.

What do you suppose foreigners say when they see American films of the present dance craze? A Mohammedan missionary, after seeing a few USA films depicting the present-day American life and culture, volunteered to come to the U.S. to help convert the Americans from paganism. This comment is typical of the ones many other people make even here in our own country. Honestly now, don't you think that this type of dance is comparable to the savage dances of the past? In fact, the pagan tribal

dances were more civilized than modern rock n' roll. The tribal dances at least had a higher motive — they were either petitions or forms of thanksgiving to the native deities. Modern rock n' roll is an attempt to satisfy the baser animal instincts in man by achieving temporary ecstasy by shutting out the intellect.

Americans viewing an explorer's films from darkest Africa were truly shocked and stumped. Were these uncivilized barbarian tribes of the Asian and African Jungles already influenced by the American newest zazziest — zippiest hot-foot dances which actually gave the impression of people thrashing their feet on huge red hot stoves or regressively, were the Americans so readily adopting the hottest tribal dances of the African people?

But some people may argue that these dances are very expressive and cultural too. They are not any more cultural than a spoiled child stamping her feet in a wild tantrum — only that child doesn't know yet that she is jiving. Nor is it any more expressive than a child having had dad's old razor strap energetical-

ly applied to her fanny.

Now any sane man would acknowledge that Rock and Roll is not only an indecent dance, but it is also a passion dance and is strong proof of the present degeneration of mankind — of man as an intelligent being. Next time you have misfortune to witness a rock n' roll performance take a good objective view of the spectacle. There is usually an uneasy lull before the noise (they call it music) begins. Then the stillness is shattered and the fans become as animated as a group of mechanical figures once the spring is released. The male grabs his partner with fierce determination and immediately starts yanking her around — first he pushes her away and then jerks her back (seems as if he can't make up his mind). All the time that he's doing this he doesn't look at his partner but looks at the floor then at the ceiling, rolls his eyes and cranes his neck back and forth. In addition he's also usually making all sorts of contortions with his feet as if he's trying to put his left foot where his right one should be. During the interval—when he's not jerking his partner back and forth his arms are flying madly about. Chewing gum to the tempo also gives the jaws some exercise as well. In the meantime, the female partner is doing some contortions of her own. When she's not spinning around madly to gain more momentum, she tries not to get too far away from her partner lest she get too far back with every jerk and fall flat on her back. She also has to duck regularly when her partner flays his arms towards her as stopping his arm with her head

might jarr some sense into her — this, of course, she doesn't want because everyone else is rock n' rolling and she doesn't want to be different.

As the pace becomes faster and more furious the eyes become glazed, the cheeks flushed and that wild look creeps in. Perspiration is probably oozing down their faces but do they stop? Not on your life. When the musicians get temporary finger cramps or throat spasms the tempo comes to a brief stop and the rock n' rollers come to an abrupt halt. While their clothing clings to their bodies from the perspiration they worked up, they're gasping for breath to recuperate their wits, but not for long. The orchestra has recovered and the spectacle is repeated.

Honestly now, do you think that this type of conduct is befitting an intelligent human being?

We know that horses grow wild if turned into pasture for any lengthy time. Similarly, it seems that man also can grow wild if no longer governed by reason, self-respectability, and sound moral principles — if he gives vent to his wild lower appetites. This is precisely the cause of the fall of many mighty nations as recorded in the pages of world history. The same applies to the mighty U.S.A. which is now, according to many learned observers, degenerating.

The Holy Father and the Catholic Church are terribly concerned over the present paganistic practices of modern Christian nations. The modern world seem to be going in the wrong direction and not to the one given to us all by the Blessed Mother in Lourdes and Fatima.

These times are crucial, people do not wish to consider themselves as mere creatures of an all—Just God, who is waiting patiently, waiting for the human race to sober up. If God would reveal to us the number

of souls of young people now in eternal hell, who got there because they once joined a group of wild kids that rocked and rolled . . . what a revelation that would be.

Let's help the youngsters

In the March edition of the YOUTH, the St. Josaphat's Local of the U.C.Y., presented an outline of their past years venture into the field of organized sport. The achievements of this local bear special significance, not only in the fact that their venture was undertaken without the CUSHION of financial backing; and met with a great deal of success but primarily in the fact that a tremendous amount of new energy was expended by all those concerned. This type of energy when called from reserve can have a very stimulating and beneficial effect on any local. This is the energy which makes a club live and breathe.

In the past, most of us have not placed sufficient emphasis on SPORTS, especially sports amongst the younger members of our parishes, and as a result many of our locals have suffered.

Today, when almost every type of organization is sponsoring some form of sport, we find that the younger members of our parishes are being drawn from our midst. These boys and girls find their way onto baseball and hockey teams that are in no way connected with our clubs. There, our boys and girls make their friends and are subject to influences which may be

far removed from the aims of the U.C.Y.

Let us for a moment ponder the implications arising from these situations.

Our boys and girls between the ages of 9 and 16 years, the time of life when they are just bursting with energy, usually cannot find an outlet for this enrgy in parish activity, and must search out some group or organization where this outlet is available. Here they make their friends and develop habits which in later life become part of them. When these boys and girls reach the age where they are expected to step into the ranks of our organization, we expect them to divorce themselves from the associations and habits which were set in their younger years. We expect them to be "well informed", "Sociable" members, full of energy and drive for the club. However, we often find that these new members have very little idea of what the U.C.Y. is all about and of what is expected of them. Have we been neglecting an opportunity to groom these younger folk for the U.C.Y., by not taking an active enough interest in them and the activities that they crave? Would it not appear so?

Take a good look at any thriving

business and you will find that the one having the greatest success is usually the one which diverts a good portion of its programme and its finances into recruiting and grooming new talent for expansion. So must the U.C.Y. locals expend a greater proportion of their time and energy in lavishing their attention on the younger people coming up. And what better way have we in doing this. than in the Sport and Recreational field.

In the past year at St. Josaphat's Cath. Parish, a group of U.C.Y. members have been spending a great deal of time and effort with the Altar Boys Club. Almost every Saturday of the past winter has been spent in Coaching the Altar Boys hockey team, in treating the boys to Movies, Lectures, Parties, and Educational Tours. Realizing that cash was needed to finance these activities, the U.C.Y. dug in to its treasury, and along with St. Josaphat's Cathedral, The Young Men's Club, and the National Hall, helped to finance a complete set of new baseball uniforms for these boys. The results have been as expected, the boys club doubled its size. and the boys are growing in a

new spirit, with some idea of the clubs into which they will someday be expected to enroll.

The time for considering this problem and accepting its challenge in our locals is now. The job will not be an easy one, there will have to be much thought, work, and time devoted to implementing programs for our younger people, however consider the following quotation:

"No man is as tall as the one bent over helping some boy".

Nuff Said
The Diocesan Executive.

Two charwomen were discussing their husbands: neither seemed quite satisfied with her match.

"Anyway," said one, resignedly, "my man's a gentleman at heart. He hates work."

* * *

A golf professional, employed by a big department store to give lessons, was approached by two women.

"Do you wish to learn to play golf, madam?" he asked one.

"Oh, no," she replied. "It's my friend who wants to learn. I learned yesterday."

Press Fund

St. Josaphat's U.C.Y., Edmonton, Alta.	\$25.00
Sts. Peter and Paul U.C.Y., Saskatoon, Sask.	20.00

OUR SINCERE THANKS

The Father of a Priest

Oh, it seems to me this morning,
That my troubles all have ceased,
For I have some news to tell you:
I'm the father of a PRIEST.

Once I thought my heart was
bursting
With the crowding of its joy,
When the first time, pink and
helpless

In my arms I held a boy.
But that joy was but a trifle,
What a crumb is to a feast,
To the gladness of this morning:
I'm the father of a PRIEST.

Yes, his hands lay on me, blessing,
And his voice was low and glad,
When I whispered, "Father Johnny,"
And he answered, "Dear old Dad."

Oh, his mother who's in heaven

Sure, from sorrow she's released,
Must be happy telling Mary
I'm the father of a PRIEST.

My poor eyes are dripping water,
There's a choke in what I say,
But it's joy that holds me weeping,
For my John's a PRIEST today.

And I know that I'm not worthy,
Know I'm not deserving least,
Still God loves my noble laddie,
I'm the father of a PRIEST.

I'm richer than the richest,
I'm greater than a king,
I wish all the world could listen,
To the happiness I sing.

And I know God will be gentle,
When my poor soul is released,
For I'll tell Him, "Blessed Savior,"
I have given You a PRIEST."

PROGRAMME OF "M A R I A N D A Y"

May 17. & 18, 1958 in Saskatoon

SATURDAY, MAY 17.

- 2 P.M.—Registration in "Prosvita" Hall
- 3 P.M.—Session in "Prosvita" Hall
 - a) Addresses on observation of the Marian Day
 - b) Regional Meeting of the U.C.Y.
- 7.30 P.M.—"Moleben" to the Blessed Virgin Mary in St. George's Cathedral
- 8.30 P.M.—Play in "Prosvita" Hall
- 10 P.M.—Confessions in St. George's Cathedral

SUNDAY, MAY 18.

- 8.30 A.M.—Pontifical Mass in St. George's Cathedral
 - 12 A.M.—Communion Breakfast in "Prosvita" Hall
 - 3 P.M.—"Sviatochna Academia", Special Programme in honour of Our Lady of Lourdes, in Sts Peter & Paul Auditorium (Munroe & 10th St. East)
 - 6 P.M.—Supper in Sts Peter & Paul Auditorium
 - 7.30 P.M.—Social Evening.
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